

A SEASONABLE ADDRESS TO THE MORE SERIOUS PART OF THE INHABITANTS OF GREAT BRITAIN, respecting the unhappy Contest between us and our American Brethren: With an Occasional Word Interspersed to those of a Different Complexion. By a Lover of Peace. (Luke xix. 41, Phil. iv. 5.) The Second Edition. Bristol: Printed and Sold by W. Pine, 1776. Sold also at the Foundry, Moorfields, London; at the New-Room in the Horse-Fair, Bristol; and by all the Booksellers in Town and Country. Price 2d., or 12s. per hund. to those who give them away. 12mo., pp. 24. First Edition also 1776.

An earnest and importunate address chiefly to the more serious, but also to the frivolous, part of the nation, on the horrors of the fratricidal war in which the nation was engaged. He strongly declaims against war as a means of settling this or any dispute; and he dwells at some length on the grievous suffering which must ensue from it. "A matter is in dispute relative to the mode of taxation. So these countrymen, children of the same parents, are to murder each other with all possible haste, to prove who is in the right. Now what an argument is this! What a method of proof! What an amazing way of deciding controversies!" Now who that seriously considers this awful contest, can help lamenting the astonishing want of wisdom in our brethren to decide the matter without bloodshed! What, are there no wise men amongst us? None that are able to judge between brethren? But brother goeth to war against brother; and that in the very sight of the heathen. Surely, this is a sore evil amongst us! Oh! how are the mighty fallen. How is wisdom perished from the wise! What a flood of folly and madness has broke in upon us!" The causes of the war he finds in the conduct of the Government; but especially in the sinfulness of the people—"the universal impiety"—to whom he addresses fervent words of exhortation to repentance that so the judgment of God, as he regards the horrors of the war to be, may be averted, and mercy may lighten upon an evil nation. It is as the voice of one of the old prophets denouncing his people's wickedness; threatening Divine punishments, unless, by timely repentance and the breaking off of evil, judgment be averted, and promised and proffered mercy be accepted.

The pamphlet was written some months before its publication, unavoidable circumstances delaying its issue; and, "as things in general wore a worse aspect," he added a postscript of six pages.

Has any reader seen the first edition?

Seasonable Address

TO THE

More SERIOUS PART of the
Inhabitants of *Great-Britain,*

RESPECTING THE

Unhappy Contest between us and our *Ame-*
rican Brethren:

With an occasional Word interspersed to
those of a different Complexion.

By a LOVER of PEACE.

—*He beheld the City and wept over it.*—Luke xix. 41.

Let your Moderation be known unto all Men.—
Phil. iv. 5.

The SECOND EDITION.

B R I S T O L:

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A
Seasonable ADDRESS

TO THE
More SERIOUS PART of the
 Inhabitants of *Great-Britain, &c.*

MEN and BRETHREN,

UNHAPPY! very unhappy for us, we are a kingdom divided against itself; and without a miracle, fall we must! What a fall will there then be, when such *distress is upon the land and wrath upon the people!* And is this a little thing brethren? Is it what any of us either desire or promote? God forbid! A kingdom divided against itself is an evil, of all others, the most dreadful; inasmuch as an innumerable train of evils necessarily follow. No inconsiderable part of which are the sword, fire, plunder, and

famine. This our forefathers unhappily felt, and to our inexpressible sorrow we may feel.

And is this an unlikely thing? Is it altogether improbable? Surely no! But that small cloud which arose some few years since, has (to discerning minds) been gathering blackness and spreading itself well nigh over the whole land. And is it any marvel if, by and by, it should burst upon us, as it has done upon America. Let him that has wisdom understand this.

Then who that has any understanding, any bowels of mercy and compassion, would not do the utmost, that either human or divine prudence can suggest, to prevent it. For who knows, when the sword is once drawn, where it may stop! Who can command it to be put up into its scabbard, and it will obey him? Such power is not in man. It is only in him "who rides upon the stormy sky, and calms the roaring seas." Again, if the sword should be drawn, upon whom may it light? This we know not. But supposing it should be on yourself, or a beloved wife, an aged parent, a tender child, a dear relative, what recompence can be found for such a loss? What! oh! What would the whole world then be, if it might be gained? Alas! what a poor trifle! But suppose you escape with your life, and the lives of those that are near and dear to you; there is yet another dreadful evil to fear, and which has been the case. Plunder! lawless plunder may deprive you of your little all. Now who can insure another? Who can exempt himself in the time of general distress, from such an evil. Alas! brethren, *we must*

must let this alone for ever. We are of yesterday and know nothing of to-morrow.

What then must we do to save (not to destroy) our kingdom, and to save (not to destroy) our American brethren? Do! my brethren! Why! what would we do, if either our own or our neighbour's house were on fire. We should bring (if in our senses) no combustible matter to encrease the flame, but water and a helping-hand to extinguish it. This we should certainly do, and our labour would not be in vain. Now apply this to America and Great-Britain. The former is like an house on fire; the devouring flames of an unnatural, civil war are already kindled, and some hundreds of lives have fallen a prey to its insatiable violence. And how long, before this may be our cause here, God only knows!

Stop here then my brethren and survey the desolation. Behold the weeping and disconsolate widow refusing to be comforted. Her beloved husband is fallen! is fallen! and is no more. See the affectionate parent hanging down his head like the bullrush. Hear the broken language of his heart. My son! My son! would God, I had died in thy place. Oh! my son, my son! This is far from the flight of imagination, or the colouring of fancy. It is the real and actual condition of many amongst that unhappy people, and a part only of their manifold distress. In a word, they and we appear to be a people, infatuated like the Jews of old, and ripening for destruction: and no marvel if, while we are biting and devouring one another,

some stronger beasts of prey step in and divide the spoil! Here stop then and drop a tear for the slain of our people, through the fire of contention that is kindled amongst them! And if on your recovery from the horrors of so terrible a conflagration, you should begin to enquire into its cause, a spectator begs leave to inform you, that it was occasioned through the unhappy contention of brethren, (which as Solomon observes, *only cometh of pride*,) and begs your kind assistance to extinguish the flames, lest they and their whole substance should be consumed together! The great danger of which as well as the cause, of this unparalleled and fatal strife, I would beg leave to present to your view in a piece of fine painting, done by an abler master. “ See! Here are some thousands of our brave countrymen gathered together on this plain—they are followed by the most tender and feeling emotions of wives, children, and an innumerable multitude of their thoughtful, humane and sympathizing countrymen. Then turn your eyes and behold a superior number at a little distance, of their brethren, *flesh of their flesh, and bone of their bone*, who only a few years since emigrated to the dreary wilds of America.—These also are followed with the most tender feelings of wives, children, and countrymen.—See! they advance towards each other well prepared with every instrument of death. But what are they going to do? To shoot each other through the head or heart, to stab and butcher each other, and hasten (’tis to be fear’d) one another into the everlasting burnings. Why so? What harm have they done to one another? Why! none at all. Most of them are entire strangers to each other.

other. But a matter is in dispute relative to the mode of taxation. So these countrymen, children of the same parents, are to murder each other with all possible haste, to prove who is in the right. Now what an argument is this! What a method of proof! what an amazing way of deciding controversies! But so it is, and oh! what horrors attend on it? At what a price is the decision made? By the blood and wounds of thousands; the burning cities, ravaging and laying waste the country." Now, who that seriously considers this awful contest, can help lamenting the astonishing want of wisdom in our brethren to decide the matter without bloodshed! What, are there no wise-men amongst us? None that are able to judge between brethren? But brother goeth to war against brother; and that in the very sight of the Heathen. Surely this is a sore evil amongst us! Oh! how are the mighty fallen. How is wisdom perished from the wise! What a flood of folly and madness has broke in upon us!

But do you farther ask me who was first in the transgression? Who began the dreadful strife? I must beg your pardon for not touching this subject now. Excuse my saying any thing of the *second* cause, as I mean only to enquire into the *first*. I fear doing harm, and this is far from my design. Another great reason for my avoiding any reflections of this sort, on this delicate subject is, that it has been already done by some of the most able hands, and to very little purpose. Argument seems lost in clamour, in confusion of passion and party rage: and the satanic dust of prejudice seems to have put out the eyes
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of our understanding. But thus much I might venture to say, the case is rendered very complicated, and must in general remain unintelligible, unless to those who thoroughly understand the constitution of each party, and then have wisdom enough to weigh it in an unprejudiced balance.

To be plain, the present melancholy dispute either is, or is not founded in a constitutional right on the one part; and a constitutional opposition on the other. So far is certain. Therefore till the *entire* nature of both constitutions are well and fully understood, it is utterly impossible to decide thereon. I speak as to the matter of the dispute only; the manner of it is another point. Now how many understand, or ever properly consider, either the one or the other? I fear but few. How deplorable then is it, that almost every one is sufficient for it, and accordingly passes sentence. An outcry is raised. The Americans should or should not be taxed, and many have drawn their swords, and are well nigh ready to cut their antagonist's throats! But this is not our wisdom, it is far from it. It is indeed fighting uncertainly, and scattering firebrands, arrows and death. But go no farther. Stop here! and calmly reflect on the above argument. Settle it in your heart, that unless you properly understand the merits of the cause, you talk at random. You argue uncertainly, and worse than to no purpose.

But if any man has this wisdom, and this well-poised balance, let him stand forth in defence of his

his country, and be assured his labour will not be in vain.

Here we must lament that, instead of its being a matter of great and general concern, it is more a party affair; and to our shame it may be said, that such a spirit has so unhappily influenced almost all sorts of people, that some are breathing out slaughter against one party, and some against another. Now while this is the case, is it any marvel that we should perish together? While we are contending who set the building on fire, and looking with rage and vengeance on the suspected party, instead of bringing the assuaging water of heart-felt grief and pious concern, with the helping-hand of wisdom, moderation and love; it is more than certain the flames will spread and endanger the whole building.

If these things therefore are so, let us cease contending with each other. Let us avoid unkind and bitter reflection on one another, seeing it can do no real service to the cause we would defend; but, in all probability, much harm. Let us bring no combustible matter of this sort to increase the fire. But as the flames are actually spreading and may soon reach from them to us, let us do our utmost to extinguish them. Ye salt of the earth! exert the seasoning, preserving quality which you are favoured with. Bring your contentious brethren in your loving arms of faith and prayer, and lay them at your Father's feet, praying him *to forgive them as they know not what they do*. Look upwards for help, to him *who doth whatsoever pleases him in the armies of heaven, and amongst the sons of men*:
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knowing it is he alone that *can quench the violence of fire, still the raging of the sea, and the madness of the people.* Much, brethren, depends on you, though *the world account your life madness, and your end to be without honour*; for you are the *true salt of the earth*; you alone preserve it from general putrefaction; and you, under God, are the great means of saving a divided kingdom, *a people laden with iniquity, a seed of evil doers*: and had not the Lord left you as a *small remnant*, we should long since have been as *Sodom and Gomorrah!*

But do not you, for your Master's sake, lose your favour in that unhallowed fire of contention, which the people who know not God, are now burning in. The old serpent may herein deceive us, as he has too often done already. As an angel of light he is most likely to succeed, and, under the specious shew of doing our country service betray us, in treating our opponents, into a spirit and temper not from above. And how many may unhappily be influenced and led away with our error, God only knows! But this seems to be the design of the adversary of God and man; and if he can set the Christian world together by the ears, he has gained his point. But again brethren, we may be deceived respecting the cause itself. Our veneration and respect for the cause we would espouse, may betray us into a maze of error, imprudence, false zeal and bitterness of temper; which must prove highly injurious to the public good. What has been, you know, may be again. And as the great Governor of the world has often permitted, particularly upon his own people,

ple, a judicial blindness, hardness of heart, and an amazing infatuation, which terminated in their ruin; so it is not improbable but the great and spreading defection and intemperate zeal on the one hand, and the determined purpose of maintaining the authority and dignity of government, by fire and sword, on the other is, more judicial than we are aware of. And that this is the case, I fear, is more than probable. It has been so in this kingdom, as well as the kingdom of Israel in the matter of David and his son Absalom; and it will be so while iniquity beareth rule. If this be so, Take heed what you do. Do nothing hastily or rashly. But rather, before you touch this awfully delicate subject, and enter the lists, examine and weigh well the thoughts of your heart, and the springs of motion. And with David pray, *Search me O God, and prove the ground of my heart, &c.* Beg to be directed. If you can't act from a full persuasion that this is required at your hands; and if you can't see the divine cloud go before you, desist in time. Let the dead bury their dead. But let not those who were designed to save the earth, destroy it. Let not Christians engage in the controversy, in the spirit and temper of the world, and bite and devour one another, lest they should be consumed with the world. But rather let them wish with an eminent prophet (an admirable way of shewing our love to our country, and doing it the most effectual service!) *Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.* And with Christ himself, the inspirer of
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the prophets, *when he beheld the rebellious city,*
 WEEP OVER IT!

But, it may be, you are of a different complexion. You *fear not the Lord, neither regard the operation of his hands.* Your case, I fear, is too similar to his, who of old said, *Who is the Lord that I should obey him?* But *he is*, though you know him not, *the God of your life, your health, your strength, and all your mercies.* It is *through him you live, move and have your being*; and is therefore altogether worthy of all you have and all you are. *Acquaint yourself with him and be at peace; and thereby good shall come unto thee.* 'Till this is the case, it is morally impossible that you should be a true patriot, a real lover of your country. You may indeed assume the sounding title: but it is an empty name. You may in word mightily contend for your country's good; but while you are a slave to sin, you are an enemy to God and your country too. But let the time past suffice. Be henceforth, not only in word, but in deed and in truth, a patriot. Put away the accursed thing, the evil that is found in you; so shall you love your country as your own soul and prevent the fearful end of both.

That we may do this, and that it may please infinite wisdom to succeed our attempts, I would beg leave to pass from the second to the first cause. Here I would fix my foot, as on a sure and solid foundation, that will stand for ever! The holy scriptures give us ample accounts of the fall and rise of the greatest monarchies. It is simply this. They rose by virtue; but they fell by vice. *Righteousness*

ousness alone exalteth a nation; but sin is a reproach to any people. And this ever will be the case, till the end of all things. So much in general is certain; but *wherein* we have well nigh filled up *the measure of our iniquity*, and may therefore expect their fate, is another point. But it is certain that iniquity of every kind, and amongst all ranks and orders of men, has and does abound: and as we are punished with the sword, it is not improbable, but one principal sin of our nation is, the blood that we have shed in *Asia, Africa, and America.* Here I would beg your serious attention, while I observe, that however extensively pursued, and of long continuance the African trade may be, it is nevertheless iniquitous from first to last. It is the price of blood! It is a trade of blood! and has stain'd our land with blood. And is the East-India trade a jot better? I fear not. They seem very nearly allied. For though here is no leading into captivity, as in the former; yet the refined iniquity practised there, of fomenting war amongst the natives, and seizing the chief of the plunder, has been as conspicuous to the serious and attentive. What millions have fallen by these means, as well as by artificial famine! Oh! earth cover not thou their blood! It will speak to heaven and to the inhabitants of the earth to the latest posterity. Oh! ye governors of this great nation, would to God that ye had seen this, and timely done your utmost to separate those tares from the wheat of fair and honest trade! What peace therefore can we expect, while these evils continue! *There can be no peace saith the Lord. While the voice of thy brother's blood crieth unto me from the ground, What hast thou*

to do with peace? Shall I not visit for these things; shall not my soul be avenged on such a nation as this! Yes my brethren, we have much reason to fear and tremble as upon the brink of fate.

But there is (if ought can be worse) a forer evil, namely an astonishing contempt and neglect of *truly* sacred things; especially the solemn worship of Almighty God: and herein our nobility and gentry, almost universally distinguish themselves. This is indeed a fore evil, one of the grossest affronts that can be offered to the Great Governor of the world. And I am bold to say, that as he hath spoken to this nation as he hath not to any other nation upon earth of late years, and that in an uncommon way and manner, but as in general, we have stopped our ears, and utterly despised his call; the day will come when the candlestick will be removed, and the kingdom of God given to another people that will attend the call, and bring forth fruit. And when the divine glory, in this respect, begins to depart, the natural glory will soon follow. Probably that day is not far off, unless we repent.

We seem indeed to have been at our meridian height of power, greatness, &c. (not of holiness unto the Lord) and 'tis to be feared that the glory has begun to depart, which like the sun, when he begins to decline, will continue its declension, finally disappear, and leave us in total darkness, unless a divine interposition prevent. For we seem judicially given up to pursue those measures that will effectually accomplish it. Now as what God hath joind together (especially such powerful people as we and the Americans *now are*)

are) for the mutual support, comfort and defence of each other, should not be put asunder, by any means whatsoever, as it would undoubtedly frustrate his gracious design in this well-compacted body; so if one powerful member should rise up against the whole body, or the whole body against one such member, and disunite from it; this schism must, in the nature of things, occasion such a weakness and deformity in the whole body, as is only to be known by an unhappy experience. The disunion of the ten tribes is a melancholy proof of it. And as Judah vexed Ephraim, and Ephraim Judah, so will it be with us. The counsel therefore to separate, cannot be from God. It has no foundation in the nature and fitness of things beneficial, either to them or us, and must in the end prove like the counsel of Ahitophel.

Ye friends of America, turn your eyes therefore for a moment, from those you suspect to be the only authors of the present evil, and think seriously of a more secret, but certain cause, namely the *universality* and *enormity* of every species of wickedness that is found in our land; and then marvel not that the Great Governor of the world hath withheld that restraint, which he is ever wont to hold, amongst the governors of a wise and good people. For we may be assured of this, that were those in authority under the temptation of despotism and oppression, (and would to God, it never was the case!) if we *as a people*, by our transgressions, had not to a great and certain degree provoked the eyes of his glory. I, faith

the Lord, *would put my hook in thy nose, and my bridle in thy lips.*

Ye friends of government also draw near, and turn your eyes from those you suspect to be the only authors of the present evil, look in this glass and see the ugly monster *universal sin*, that subtle, unsuspected serpent that has inflamed our blood, and brought on the malignant fever of contention on our body. Here gaze till its loathsome and hideous deformity makes you loath her. Then you will not marvel, that when the divine restraint is withheld, we are capable of any thing: even that which is the most likely to end in our present and eternal ruin!—And should not ye, Oh! ye *Americans*, ye unhappy sufferers by this dreadful fire, look into the same glass, and not marvel at a divine permission of your afflictions; but in a becoming spirit and disposition ask, *Wherefore dost thou contend with me? Why hidest thou thy face, and holdest me for thine enemy? Why hast thou set me as a mark against thee?* Surely then will the Lord be jealous for his land, and pity his people!

But is our *universal* impiety the first and principal cause of our misery and wretchedness in general, and of the *present* distress in particular. Then let no individual attempt to clear himself from the dreadful charge of being accessory to it. Let no one presume to look on himself as unconcerned and innocent. Let no one *wipe his mouth and say, what harm have I done?* But rather let him know that *his* sin in particular has added to the general account, and not a little contributed to the fierceness of the divine contention.

tion. I say divine contention; and such doubtless it is, tho' in general we conceive it merely human. But the latter is the effect only of the former, and should never be forgotten. It demands our first and most serious attention, being the first and principal means of restoring the wished-for peace, and greatly desired reconciliation. For this is no other, than to make God himself our friend: and, *if he be for us, who can be against us!* Let us do this therefore without delay. Let every one remember his *own* sin and *not* his neighbours.

Let us follow the example of the Ninevites. Let us *break off our sins by repentance*. Let us *observe such a fast as God hath chosen*. (And, oh! what need of a national fast at this juncture.) *Let the priests, the ministers of the Lord weep between the porch and the altar, and let them say spare (not destroy) thy people, O Lord; and give not thine heritage to reproach, that the Heathen should rule over them, and say where is their God? Then will the Lord be jealous for his land, and pity his people.* But should this spirit of universal humiliation fail, and consequently the divine favour upon our land. Let not the *seed of Abraham* faint, neither let them be dismayed. Their humiliation and intercession shall be remembered. It cannot be forgotten: and, if *Sodom* is not spared for their sake, they themselves shall nevertheless be spared, *as a man spareth his own son that serveth him: God will make a difference between him that serveth him, and him that serveth him not.* "Strong is his arm and shall fulfil, his great decree, and sovereign will." Fear not therefore ye *little flock* if the *overflowing scourge*
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should.

should come. But enter ye into the rock, and hide ye for a little moment in the dust, for fear of the Lord, and for the glory of his Majesty, until the indignation be overpast. For behold! the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain!

POSTSCRIPT.

POSTSCRIPT.

THE chief part of this address was wrote some months since, and would then have been published, if some unavoidable circumstances had not delayed it. But as things in general wear a worse aspect now, than they did then, and the breach seems to grow wider and wider, I would here beg leave to corroborate some of the preceding observations, and more directly and immediately consider what remains for us to do ; and may the God of all grace succeed the small attempt to his glory and our good !

I have described the horrors of civil war in general, and that of America in particular ; and observed also the great danger and probability of its flames reaching even to us. And should this be the case, 'tis certain we have combustible matter enough to set the nation quickly on fire. And should it not be the case, I have shewn the unavoidable danger of America and Great-Britain, being continual and mutual scourges to each other.

That we have the greatest reason to apprehend danger from the commotions here, as well as from those in America, is obvious, 1st, from the astonishing divisions which subsist amongst
us,

us, and 2dly, our more astonishing method of proceeding.

But leaving the first proposition, I would ask concerning the second, if any nation upon earth (the Heathens excepted) ever engaged and prosecuted such a dangerous and hazardous an undertaking, as that of the present war, without God? I say without God. For what of God do we find in the whole affair! Has his name been at all mentioned? Has counsel at all been sought for from him? And has prayer been at all offered up, unless by a despised few, who are accounted as the filth of the earth, and the off-scouring of all things? Now what does this imply, but a marvellous infatuation, blindness and security. Dreadful omens indeed! Sad prognostics of approaching evils! It matters not to say our cause is good and therefore there is no danger. This, to say nothing worse of it, is downright atheism. It is putting God quite out of the question. Than which nothing can be worse policy, folly and madness. I must therefore say, from the authority of God's word, if *the race is not to the swift, nor the battle to the strong, neither is any King saved by the multitude of his host*, it is no marvel, if we are left to go forth ourselves with our own host, without the Lord: And if God go not forth with us, we shall rue the day of our own going forth. This is not only my *weak* judgment and *foolish* fears, but that of many others, who are properly concerned for the honor of God and the good of their country: and particularly, (amongst many) of two respectable, pious and judicious divines, neither of whom are the *least* opposers of government;

vernment; so far from it, that one of them is its acknowledged friend, and has signalized himself much in its defence. Take their own words.

“ Who knows (says one) if the faithful remnant pray, but the Lord may turn and leave a blessing behind him? But *first we must be stricken more*. This I fully expect from the insensibility and atheistical security of our nation.” The other says, “ My fears are not grounded upon the number or strength of those who are accounted our enemies; but on the dreadful wickedness of our nation. When I see all ranks of men amongst us living in open rebellion against God, so that iniquity every where aboundeth—When I see the greatest and most dangerous affairs undertaken and carried on, without so much as one day set apart to ask counsel of, or a blessing from God.—When I hear of those very persons who are engaged in that bloody work, and in the very face of their enemies, acting plays, in the room of calling upon God. I assure you my very heart trembles within me.”

Now will you call this enthusiasm—will you ridicule this as the weakness of a distempered brain? Will you smile at it as a madman’s dream? God forbid the horrid delusion! May you rather begin to think seriously of the matter and act becoming the man of reason, the Christian, and the true patriot.

But you, brethren, whom I chiefly address and call upon to come up to the help of the Lord and his people against the mighty.—You know
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through the wisdom that is from above, the propriety and justness of the preceding observations. This brings me to consider more explicitly what remains for us to do. But before I proceed, I must (as it just now occurs) add another very apparent and alarming symptom of our present disorder; and that is the spirit and temper of some reputed professors, who have entered the lists of the present controversy: and when I see these leaving cool and dispassionate argument (which by the bye I dare not censure) and descend to personal reflections, and just the very same mode of expression with the sour, ill-natured, revengeful Heathen—When I see this, my fears are more alarmed, and I cannot help thinking our situation is desperate indeed. But I would hope not so far gone, but that the faithful remnant, by their united, constant and fervent intercession, may stand in the gap with *Moses* and turn aside the greatly deserved and justly dreaded indignation.

And oh! what need is there of standing in the gap just now. The prospect is indeed dreadfully alarming! We may justly say, Now, or never! The spirit of resistance seems raised to its highest pitch: on the one part, they are determined not to submit; and on the other, that they shall submit: and accordingly every instrument of death and destruction is preparing to decide the matter. The armament going forth from us is vast indeed; and the armament of our opponents is also vast. What a field of blood will there be, if these be permitted to meet! What dying groans and shrieks! What wounds! What destruction! What distress! “The child
will

will rue that is unborn, the evil of that day." Now who can reflect on such a scene without horror and amazement, and do his utmost to prevent it: and who but the great God, the Father of the spirits of all flesh, can make those who dwell in one house, to be of one mind. Our help, brethren, standeth alone in his name. He alone can prevent the dreadful evil. Let us therefore do our utmost. Let us come up to the help of the Lord's people against the mighty Destroyer and Murderer of souls. And that we may do this aright, I must observe, that humiliation and prayer are the only remaining means left us of saving our guilty brethren: and this surely is no small nor inconsiderable means. It has availed with God many a-time, when his anger waxed hot, and he was about to consume a rebellious nation, even his own people *Israel*, of whom he had said, *You only have I known of all the families upon earth.* And if one faithful *Moses* prevailed, what reason, brethren, have we to hope, that the united intercession of a multitude of faithful souls, *who have not bowed the knee to the image of Baal*, will also prevail. May this spirit be poured from on high! May the salt of the earth diffuse their salutary influence and save our Nation and the Colonies! Lord speak the word and it shall be done! Command and it shall be established. *So will we not go back from thee, but praise thee with joyful lips!*

Let us humble ourselves therefore under the mighty hand of God, for our own, as well as the sins of our people. Let us spread them before the Lord. Let us be importunate as the widow. Let us wrestle like *Jacob*, and prevail like *Israel*!

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Let us do this *now while it is called to-day*, and let us do it with our might, as we know not what a day may bring forth ; it may be the decree is not yet past the great seal of heaven, and therefore we may yet hope, *and may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, by the power of the Holy Ghost!*

F I N I S.

